

ZION'S HERALD AND WESLEYAN JOURNAL.

Published by the Boston Wesleyan Association, for the New England Annual Conferences of the Methodist Episcopal Church.

Vol. XXI. { REV. A. STEVENS, EDITOR.
FRANKLIN RAND, AGENT.

BOSTON AND PORTLAND, WEDNESDAY, MARCH 27, 1850.

TERMS, \$1.50, STRICTLY IN ADVANCE.
OFFICE, NO. 7 CORNHILL, BOSTON. { NO. 13.

MEDITATIONS ON DEATH.

FROM MILLS' HOME GERMANIE.

*That I shall die, full well I know,
All human life is short and frail;
No lasting good can earth bestow,
All portion here must quickly fail;*

*In mercy, Lord, direct my ways,
That I in peace may end my days.*

*When I shall die, is all unknown,
Except to thy Omnipotent mind,*

*And lest with life my hopes be gone,
May I from thee such favor find,*

That I may always be prepared

For death, and for thy great award.

How I shall die, to ask were vain;

Death does her work in varied forms;

To some with agonies of pain,

And some sink peacefully in his arms.

Just as thou wilt—if, when 'tis past,

My soul be found with thee at last.

Where I shall die—I know it not,

Nor where my ashes shall be laid;

Only be it my happy lot

With saints relieved to leave the dead;

Small care to me the place affords—

The earth throughout is all the Lord's.

But when in death I shall recline,

Then let my soul ascend to thee!

Through Christ's redemption am I thine,

By faith his glories now I see—

'Twill all be well! I little prize

Where, how, or when this body dies.

For the Herald and Journal.

LETTER FROM NEW HAMPSHIRE.

Biblical School—Acknowledgments—Prosperity of the Institute—Theological Schools in the United States—Proportion of Students—Numerical Success of our School—Prospects—Wants.

The receipt of a full suit of bed-clothing and twenty-five dollars in cash, being a donation by the ladies connected with the Chestnut St. M. E. Church in Providence, R. I., for the purpose of furnishing one of the rooms in the building of the Methodist Gen. Biblical Institute, is hereby duly acknowledged.

Many other rooms in the Institute have been furnished by ladies connected with the church in different places, public acknowledgement of most or all of which has been duly made. But liberal presents, suitable for assisting in furnishing other rooms, have also been received from others, of which no public notice has been given. The present opportunity is therefore embraced to present a connected list of all such donations and presents.

Rooms have been fully furnished by ladies connected with the following churches, viz.—

Bromfield St. Church, Boston, one room; Lowell, Mass., two; Worcester, Mass., one; Chestnut Street, Providence, R. I., one; Lyndon, Vt., one; Portsmouth, N. H., one; Manchester, N. H., two; Winchester, N. H., one; Concord, N. H., one. Total 11.

Presents in sundry materials, appropriate for assisting in furnishing other rooms, have also been received from Albany, Troy and Lenville, N. Y.; from Hingham, Lancaster and Provincetown, Mass., from Bangor and Bucksport, Me., and from Greenland in New Hampshire.

All the above donors are hereby requested to accept the thanks and sincere acknowledgements of the Trustees, Faculty, and friends of the Institute, for their kindness and liberality.

It is hoped that the ladies connected with our church in other places will also come forward and proffer their aid in this important and praiseworthy enterprise, until every room shall be completely furnished.

These noble hearted young men need to be encouraged and cheered on in their arduous labor for that mental cultivation so essential to the enlargement of their sphere of usefulness in after life. Everything that will impart comfort and relieve anxiety contributes to this object. Among these may be reckoned comfortable and well furnished rooms. Let them be supplied.

WILLIAM PRESCOTT, Treasurer.

Concord, March 6.

P. S. For the information, as well as the encouragement of all those who think that our infant Institute has not flourished as expected, that the number of students has been much less than they had been led to anticipate, I will, with your permission, Mr. Editor, furnish the following statistics relative to the various Theological Institutions in this country.

Whole number in the United States 42. Nine of them are located in New England, 15 in the Middle, 8 in the Western, and 10 in the Southern States. From one there has been no return received. They are distributed among the different denominations as follows:

Presbyterians 11, Baptists 10, Congregationalists 5, Protestant Episcopal 3, Associated Reformed Church 3, Unitarian 2, Lutheran 2, Associated Church 1, Reformed Presbyterian 1, Dutch Reformed Church 1, German Ref. Church 1, Evangelical Lutheran 1, Methodist Episco-pal 1.

Number of Professors in the 41 Institution 131. Number of students 1355, being equal to an average of 33 students to each Institution.

Largest number of students attending any one Institution 153; least number 4.

Of the 41 schools, 36 have less than 50 students; 32 less than 40; 20 less than 30; 14 less than 20, and 4 less than 10.

But two of them were established prior to 1800, and three since 1840. The Institution at Princeton, N. J., was established in 1812, and has 153 students. The one at Andover, Mass. (the oldest in New England,) was established in 1807 (40 years previous to ours,) and numbers 87 students. These have been considered the most celebrated and most flourishing institutions of the kind in the United States. Our infant but beloved institution is the youngest of the whole sisterhood; having been established so late as 1847, and the past year, 1849, numbered 40 students; so that in the third year of her existence she had seven more than the average number of the whole, and stands as one of the ten highest in the number of students.

What then is there to discourage us? Rather is there not abundant reason to rejoice and be exceeding glad, that a way has been opened by Providence for the establishment of this Institution, for its commencement under such favorable auspices, and that it is now surrounded with such cheering prospects for the future?

Who can longer doubt that it has hitherto been blessed with the smiles and protection of Heaven, and that, with the prayers of the church and the liberality of its friends, it is destined to become a potent engine in the work of righteousness, and in the dissemination of the evangelical and Gospel truths, as well as biblical learning.

It is cheering and highly gratifying to find so many, who formally doubted of its expediency and final success, as well as others, who from principle, founded, no doubt, upon prejudices early imbibed, or upon erroneous notions of the

utility of such an institution, were opposed to its establishment from its inception, have their fears and prejudices fast fading away, and are becoming convinced of its usefulness and importance.

If such be the consequences of its influence in its infancy, what may not be expected, when it shall have attained to the development and vigor of riper years; and when it shall have sent its influence, by its numerous heralds, not only through the length and breadth of our common country, but throughout the world?

The Institute is free from debts and liabilities of any kind, and the determination is that it shall be so preserved. But our friends must not forget the wants of the *Board of Instruction*.

For self-sacrifice, devotion to their responsible and arduous duties, and the interests of the institution, these good men can scarcely be exceeded. And when to this is added their high attainments, and ample qualifications for their respective stations, it must be conceded that they richly merit and are fairly entitled to an ample pecuniary compensation for their services.

Let our friends see to it, then, that the hands of these faithful and devoted brethren are not suffered to "hang down" with feebleness through their neglect in rendering the necessary aid and comfort to cheer them on in their work of usefulness to the church and to the world.

W. PRESCOTT.

RELIGIOUS NEWSPAPERS A HELP TO PASTORS.

Every Minister of the Gospel, who has charge of a congregation, is no doubt fully convinced that the circulation of a *well conducted religious newspaper* within the bounds of his charge, has aided him in no small degree in the discharge of his pastoral duties.

First, they are the means of communicating a large amount of religious information and instruction, which could not with propriety be presented from the pulpit; truth often arrests the attention, and reaches the heart, when presented in the shape of narrative, which has failed to produce any effect from the pulpit. As the mirror reflects our image, so often is our conduct reflected in the life of another. Thus it was that David condemned himself in passing sentence upon another.

Second, they are the means of giving enlarged and benevolent views and feelings, by disclosing weekly the spiritual condition of the world, bringing home to the fireside of every reader the perishing condition of the heathen, and making a personal application to him, as did the man of Macedonia, in a vision to Paul, "Come over and help us."

Thirdly, they are the means of making an intelligent people, imparting a knowledge of Geography and History, promoting the cause of education, creating an interest in Sabbath Schools, and in the distribution of Bibles and Tracts.

And the last I shall mention is, they are great helps in promoting revivals of religion; when one church is revived and souls are converted unto God, that glorious news, which causes the angels in heaven to rejoice, is communicated through the medium of the religious newspaper, to other churches; is read by hundreds, and perhaps thousands, and many of them will rejoice. They will pray with more earnestness and faith, that they too may be revived; and when that congregation come together on the Sabbath, will it not be with different feelings, and better prepared to hear the truth, from having heard of a revival?

If, then, you would have a benevolent and intelligent church, ready to promote every good word and work, encourage the subscribing for and reading a *well conducted religious newspaper*.

In one of the Middle States, a learned and pious minister of the Gospel preached to a country congregation somewhere between thirty and forty years, during which time he made a number of attempts to establish Sabbath Schools, Bible Classes, Board and Missionary Societies; but all in vain. His people took no interest in them, and in some instances manifested direct and open opposition. About 1830 or 1831, there was an extensive revival in many of the churches belonging to the same Presbytery—protracted meetings were held, and this excellent minister greatly aided his brethren in several of the adjoining churches. At length, he determined to hold a protracted meeting in his own church; he called his people together, and made his intentions known to them. A few were in favor, the majority was opposed to it. A brother was invited to preach for him, and to visit with him the members of the church, to persuade them to withdraw their opposition. After spending some time in their efforts, the opponents agreed that the meeting might be held if the minister would never appoint another. As might be expected under such circumstances, no good was done, neither has there been a revival in that church, within the knowledge of the writer, a period of thirty years. The reader will not be much astonished to learn that the minister and one other, were the only persons who took a religious newspaper.—Central Christian Herald.

For the Herald and Journal.

MISSIONARY COLLECTIONS.

To the Preachers in Charge on Readfield District:

DEAR BRETHREN:—It is known to you, that at its last session, the Maine Conference pledged its best efforts to raise the sum of 2000 dollars the present year for missionary purposes. Of this sum Portland District has assumed 700 dollars, leaving 1300 to be raised by the Gardiner and Readfield Districts; which on an equal division, would give to each of these 650. It has been suggested to me to make a distribution of this sum among the several circuits and stations of this District, according to my judgment of their ability respectively; this I have done, following the principle of distribution adopted by the district stewards in another case; this being as likely to be correct as any other I could apply. The result is as follows:—

Hallowell, \$41.70; Augusta, 50.04; East Readfield and Sidney, 27.80; Fairfield, 41.70; Skowhegan, 38.92; Mercer and Norridgewock, 33.36; Solon and Bingham, 38.92; Anson, 16.68; Industry, 41.70; New Portland, 22.24; Strong, 36.37; Phillips, 34.37; Farmington, 27.80; Wilton and Temple, 38.92; Vienna and New Sharon, 34.38; Fayette, 41.70; Kent's Hill, 16.68; Mt. Vernon, 16.68; Winthrop, 20.85; Wayne, 20.85; Leeds, 8.34.

The above distribution, I am aware that less is put down to some charges than they are accustomed to pay; I trust, however, that this circumstance will not prevent their usual liberality. Let no charge pay less, no matter how many pay more; an *empty treasury* and a per-

ishing world are arguments for the most vigorous exertion. A faithful trial will prove that our people are not insensible to their importance.

I would suggest that missionary meetings be held incidentally on all the charges, and at all points on the charges that promise any success. Try it, brethren in the ministry and membership; take hold of this matter together and strengthen each other's hands in this good work, and "the blessing of them that are ready to perish" shall be upon you.

Affectionately, GEO. WEBBER.
Kent's Hill, March 14, 1850.

For the Herald and Journal.

CONGREGATIONAL SINGING—NO. 2.

In many things in New England we have departed from the ancient landmarks. But perhaps in nothing have we suffered more, than in adopting choir singing. The light of our beloved Zion has been sadly obscured, by an attempt to array the church in the gorgeous splendors of a fashionable world. While it may answer for others, yet, like David in Saul's armor, it will never do for us. Our worship should be that of sublime simplicity. The religion of the New Testament, of the despised Nazarene, has no sympathy, no alliance with the pomp and show of modern times. When as Methodists we used to sing all over the house, the same was true which occurred to the Rev. Mr. Kirk's congregation when they worshipped in the Masonic Temple, before they entered their present church.

They had congregational singing, and the remark was often made, "How like you your singing—how devotional it is—how much heart and soul there seems to be in it." They were advised to continue that custom, when they entered their new place of worship. But no! They must be in fashion, and like the ancient Israelites, when they would have a king, and the cruel Saul fell to their lot, so they must have a choir. But they have since repented that they did not keep up the old practice. One of the many advantages of congregational singing is, that it affords no chance for that *display*, that *pride*, which so often creeps into the choir, that desire to win *themselves honor and applause*, instead of giving glory to God alone. I remember hearing one of the first singers in Boston, one that had had more experience with choir singing than perhaps any other man in New England, say publicly, that he had never seen that choir, but what in his opinion sung for *their own honor and glory*. O, what mockery of the Lord most high! Professedly singing his praise, and all the while only anxious to secure their own. What wonder that so many of our congregations are like the mountains of Gilboa, without rain, dew or offerings! That the awakening, converting and sanctifying influences of the Spirit are no longer felt by the congregation. What wonder that the cloud of mercy does not rest upon the hosts of our spiritual Israel by day, and by night the pillar of fire, as a token of victory. It is enough to call back the spirit of Wesley from the land of the blessed, to rebuke us for the innovations that have crept in. Only think, Bro. Stevens, of mourners being invited to the altar, the *Institution Hymn* being sung by a full choir and the organ, or with the violin and other instruments accompanying. If there had been some seriousness before, I never found much left when the music ceased.

O, when will our congregations learn, that the way to have is so desirable, good singing, is not to form a choir, but to seek for a fresh baptism of the Holy Spirit. There is nothing like a revival of religion to promote the right kind of singing. Nothing will give strength to much power for their work, as to bow their hearts to the truth as it is in Jesus. Being baptized from heaven with the Holy Spirit's purifying influence, each heart wrapped in a flame of perfect love.

That person must be very difficult to please, who wants any better singing than we find among converts in a revival. What, I ask, is the charm that upon such occasions enters and dissolves the heart, enchains the wildest spirits in the ranks of sin, and holds spell-bound the whirling, giddy throng, dancing on the brink of ruin? It is God in the music speaking in the soul, trembling upon the lip, and beaming in the countenance of the humble worshiper.

Did revivals bring no other blessings than simply to enable us to have good singing, I should ever desire to live in them. Dear brethren, let us never forget that God is a spirit, and they that would worship acceptably, whether by singing or prayer, must worship him in spirit and in truth.

Ever being mindful that the music best adapted to the church, is that which gives freest expression to the thoughts and feelings of the worshiper; which attracts least attention to itself, but brings us more directly into spiritual communion with our God. And can any one doubt that this is best done by the human voice, without the aid of instruments?

Our great objection to them is, that they give undue prominence to that part of the exercise, which is entirely secondary. They give power and energy to the tune, without adding equal force to the sentiment. Where they are used and depended on, sound very soon takes precedence of sense, and not unfrequently drowns and overwhelms. Surely an instrument has not the power of worshipping God, even by the utterance of any sounds, however melodious. One might as well assert that it had power to pray to him. God can only be worshipped by intelligent agents—moral beings. It is the sentiment, the feeling of the heart which is the worship, not the tune, though it might be the finest one ever invented, and executed without a fault. Therefore, where there has been no heart in the singing, there has been no worship, nothing but splendid mockery of God. We have brought the lame, the halt, the blind to sacrifice, and he will blow upon it. O that the church might be blessed with a revival of the ancient method of spiritual, congregational singing!

What warm-hearted Christian would not be willing to exchange all the *formal, heartless performances* of an entire year, however scientific they may be, for one such season of holy, heavenly devotion? Then, instead of the exhibition of a select few in a conspicuous place, started at by the whole congregation, singing for their own praise and glory, we should have a sweet commingling of all hearts and voices, a fullness and power of song that would fill the hearts of the pious with rapture, and melt the wicked to tears. How long must it be before we shall realize that church singing is designed as an act of *divine worship*, and not merely to gratify a cultivated and refined taste for music? Musical concerts may be very proper in their place, but that place, I am certain, is not the house of God, and in connection with solemn religious services. Suppose David, or some an-

gelic messenger from the realms of bliss, were sent to one of our splendid churches, calling upon all, high and low, rich and poor, bond and free, to offer a song of praise to Him that sitteth upon the great white throne, and to the Lamb, would the singing of a quartett, or even of a whole choir satisfy him? A few in the gallery singing artistically, as in a concert, for the pleasure of the listening crowd below?

I close by noticing one stereotyped objection to congregational singing, viz., that but too often, it is mere jargon—sounds uttered, without any regard to time, melody or harmony. Well, be it so, if you please; better in my opinion have anything which is not actually sinful, however rude it may be, than to mock the very Majesty of heaven, by pretending to sing *his praises*, when the choir are only anxious to secure *their own*. H. C. ATWATER.

Zion's Herald and Wesleyan Journal.

WEDNESDAY, MARCH 27, 1850.

WEBSTER AND SEWARD.

The neutral, and especially the religious press, have almost universally taken a stand against Mr. Webster's position on the slavery question. Some of them are very severe in their denunciation of it. The Washington correspondent of the New York Evangelist says in respect to the national capital:—

Disappointment is the prevailing impression which Mr. Webster has left. He has disappointed even the South. They had no idea of his going so far. He would have subserved their interests much more effectually if he had been a little more chary. The evident determination to go to the whole, the strange omission of those points in sense as points of subject which were to every unlettered Northern farmer the needless surrender of point after point, even where it was not demanded by the South—in short, his headlong precipitancy of conduct, have surprised even the South, and they are afraid to take him even at his word. There is no crossing over. The South see plainly enough he has gone too far, and what is infinitely more, they know in their souls that Mr. Webster does not speak the feeling of the North. They see the emptiness of his professions, and are not foolish enough to congratulate themselves of what is, after all, of no consequence to them. The remarkable feature of this, I may mention, is entirely occulted from Mr. Webster's eyes. What is it? Where lies the secret of the convictions of the North, and the determination that pervaded all classes and parties that slavery should no further go, an electric thrill shot through the assembly, that made many a veteran Senator start from his seat? There was something in that: Mr. Seward echoed it. What was it? The North, and the kind? With all his personal and relative disadvantages, Mr. Seward commanded a far more excited and interested attention, especially of the Senators, than did Mr. Webster; and it is safe enough to say, that the impression of his speech will be more abiding, as it is more consonant with the principles of religion and humanity.

The Washington papers are trying to get up a feeling of hostility towards Gov. Seward, but they will not succeed; he has uttered manfully the sentiments of the North, and its freemen will sustain him against the abuse of a prostituted party press. No man in Congress, not excepting the avowed Free Soilers or the lamented Adams, ever brought out there more fully, more lucidly or more bravely, the true anti-slavery sentiment of the people of the North. If any of our readers have not yet read his truly noble speech, we exhort them to get it at any expense or any trouble. When they finish it they will thank God for an honest man, and shout for the liberties of the country and the overthrow of slavery. If our great men are seeking for the Presidency by their tactics on this question, Gov. Seward has out-generated them all. As sure as fate, his position is destined to become the national position of this country, and the country will then remember the brave and truthful man who feared not to define and assert it amidst the craven sub-cumency of demagogues.

ART UNIONS.

The article of Rev. Mr. Waterston, in the last Christian Examiner on American Art and Art Unions, has been issued in a separate form. It contains some valuable observations on the history and prospects of the fine arts in our country, but is still more interesting for its minute information respecting the constitution and modes of operation of Art Unions. These institutions are exerting an extraordinary agency in the promotion of the fine arts, both in Europe and America. They exist in France, Germany, England and Scotland. In this country they are in successful operation in New York, Philadelphia and Cincinnati, and one has recently been incorporated by the Legislature of Massachusetts, under the auspices of such men as Everett, Longfellow, &c. The activity of these institutions is quite incredible. We learn from Mr. Waterston's article that the American Art Union was established in New York in 1858, and is now more extended in its operations than the Art Union of London; the number of subscribers for 1847 was 9,666, and the amount of receipts \$48,733; for hundred and seventy-two works of art were distributed, besides two hundred and fifty medals in bronze and fifty in silver; there are at the present time more than sixteen thousand subscribers, contributing \$80,000; since its organization, it has circulated nearly seventy thousand engravings and paintings, and has appropriated for the advancement of art more than two hundred thousand dollars; the paintings purchased are exhibited gratuitously to the public; during the last year it is estimated that more than half a million of persons visited the gallery; a monthly bulletin is also printed, containing much valuable information, and many just criticisms on art.

It cannot be denied that the principle upon which these Unions are founded is essentially that of the lottery system. Whether it is wrong with the particular limitations of the present case, is a question upon which good men differ. Mr. Waterston presents the following views of the subject:—

"It will be seen that these institutions are increasing in number, that some of them have large subscriptions, and that their real influence becomes a subject of serious import. What, then, are the principles of their action? In regard to the object desired, there can be no question. To promote art, to raise the standard of the fine arts, to encourage taste, to love of the fine arts, to all these ends, all will agree, are honorable and important ends. But what is the moving wheel in this plan, the central principle that gives the impulse? It is the system of prizes. It is the prospect of obtaining, for a small sum, that which is of great value. This is the same idea which has always been basis of the lottery and the raffle. Now it is well known, that such injurious effects are resulted from lotteries, that express provision has been made to abolish them. The law provides that no property, houses, land, real estate, or goods of any kind, shall be disposed of by lot or chance, under severe penalty. This is a palpable violation of the principle, when unrestrained, that the law thereof, escaping into another, shall, in consequence of any laws or regulations therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor due. I call therefore, vote to apply it to both of them, and to all other free territory, whenever, and as often as the occasion occurs.

SERMON READERS.

The Nashville Christian Advocate pounces at the new generation of sermon readers now rising up in the Methodist church. The editor says:—

We are frank in the statement that we have but little patience with this innovation upon the long established usage of our preachers; and we look upon the introduction of written discourses into our pulpits as an evil, if sanctioned, that will to a great extent destroy the efficiency and usefulness of our ministers, and do much harm upon the Methodists. We said that a distinct publisher, Congressman once inquired of the lamented Cookman the secret of the success of Methodist preachers. Mr. Cookman promptly replied: "It is because they are the stumps of the orators." The Congressman at once comprehended the meaning of this reply. He had seen the stumps of the orators of the day, and politicians, in their public, animated, extemporaneous discussions before the people. He had seen how the ready and accomplished speaker could sway the multitudes who listened to his lively discussions of the leading topics that engross the people in an excited canvas, and he could readily tell how the stumps of the orators of the day, and politicians, in their public, animated, extemporaneous speaking, could on any and all occasions gain the ear, enlist the attention, and reach the hearts of the multitudes who wait upon his ministry. We would not condemn, wholesale and without any exception, the reading of sermons; on occasion, might it not be better to have a discourse—for instance, on some set occasion, that might call forth a review or criticism, or render the speaker liable to misrepresentation; but ordinarily we regard the practice of reading sermons as a slight upon the ministrations of the pulpit.

These are sensible remarks, and pertinent to the times. Young men are tempted to read their sermons as a protection against embarrassment; much more effectual course is to brave through the first liabilities of the kind till the art of extemporizing is thoroughly acquired.

The manuscript is a very uncertain protection of the kind; it fails nearly as often as the extemporany effort. Through preparation and extempore delivery are the best method of a Methodist preacher, whose aim should not be much verbal accuracy as instruction and effect.

The continual preachers of Europe are never seen with a manuscript in the pulpit. How would our great statesmen or lawyers succeed with such a fitter on their efforts? Do not let us sacrifice the old, energetic freedom of the Methodist pulpit; it made our fathers the *legio taurina* of the American ministry; and we their sons, with our better means of education, ought to make it more effective, not less so than they left it.

MR. FOWLER'S SPEECH.

We are indebted to Mr. Fowler, of Fall River, for a copy of his speech delivered in Congress, March 11, on the California question. It is a clear and bold assertion of the original anti-slavery basis of our national policy, and an unqualified protest against the present demands of slavery.

Mr. Fowler's speech is the first response of the Massachusetts delegation to Daniel Webster, and treats the latter without much ceremony. It contains the following observations on the Proviso, quite confirmatory of our last week's article on the subject:—

"The commissioners applying to us in New Mexico, we taught the South, comes to us no good grace from the counsellors of a free Republic. I am resolved to apply the Proviso to that territory—not to injure any one's feelings, nor to wound any one's pride—but because it is constitutional and right, as I judge, eminently a prudent and peaceful measure. The application of this principle to the Northern Territory will be a sudden and practical measure. I believe its application to California and New Mexico will be no less so. Without the application, Illinois—noble Illinois—would have been a slave State. She did but just escape being so, with the Proviso upon her. If it be not applied to California and New Mexico, in my opinion, they, in no long time, will be slave States. I call therefore, vote to apply it to both of them, and to all other free territory, whenever, and as often as the occasion occurs.

PROPOSED METHODIST CITY SEMINARY.

The New York correspondent of the Northern Christian Advocate says that a movement has recently been set on foot to establish a collegiate school for both males and females, under the patronage of the Methodist churches in that city. It is proposed to secure lots extending across a block, so that the entrance to the male school may be on one street, and that of the female on another. A noble structure it is proposed to raise, and the outlay will not fall below \$60,000. This is to be raised in stock, and a discount of five per cent. per annum, to be made on the tuition fees of stockholders.

BEAUTIFUL COINCIDENCE.

Governor Seward, in his late masterly speech before the Senate, protested bravely against further laws for the restoration of fugitive slaves. Said he, "only two compacted facts found in diplomatic history, admitted *extradition* of slaves. Here is one of them. It is found in a Treaty made between ALEXANDER CONVENTUS, the Greek Emperor of Constantinople, and OLEY, 2d King of Russia, in the year 902, and is in these words:—

"If it be a Russian slave take flight from his master, or if he shall be held under the pretence of having been bought, his master may pursue him and take him wheresoever he may be found; and whosoever shall prevent his master from taking him shall be guilty of offending against this treaty, and shall be punished accordingly."

This was in the Year of Grace 902, in what is called the Dark Ages, and the contracting powers were despots.

"And here is the other.

"No person held to service or labor in one State under the laws thereof, escaping into another, shall, in consequence of any laws or regulations therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor due. I call therefore, vote to apply it to both of them, and to all other free territory, whenever, and as often as the occasion occurs.

"This is from the constitution of the United States, in 1787, and the parties were the Republican States of this Union."

THE WESLEYANS EXPELLING A NEWSPAPER EDITOR.

Under this head the Phil. Presbyterian quotes from the Wesleyan Times, the organ of the Methodist agitators in England, a blustering announcement of the expulsion of its editor. It gives no account of the proceeding or the reasons of it, but leaves the reader to suspect that it was for using the appropriate liberty of the press. Does not the Wesleyan know that one of the most effectual and nefarious modes of lying is to tell but half a truth? This English editor was not expelled as an editor, but as a slanderer of his brethren, and an inexorable violator not only of the rules of the Wesleyan body, but of ordinary decorum. The worst political demagogues or political editors of this country cannot be compared with him; he leaves them entirely out of sight behind him. He gets our paper and we are not willing he should get this opinion of him. He was not accused or condemned by Wesleyan preachers, but by his own lay peers, who could no longer tolerate his violent proceedings. The extravagant folly of this English agitation can hardly be excused except by the heartless bigotry with which the Calvinistic press of this country hails every desolating advancement of it.

LAMARTINE.

A French journal gives some particulars of the estate recently bestowed by the Sultan on M. de Lamartine. The domain lies in the immediate vicinity of Smyrna, and is about fifty-four miles in circumference. It has hitherto belonged only to the crown. The soil is described as wonderfully fertile, like most of the land of cultivation. The chateau, built for the residence of an imperial officer, is commodious beyond the usual run of Turkish houses; and under the windows lies a fine lake of more than a mile across, which is described as well stocked with fish. The estate includes five villages. Lamartine, it is said, goes to Asia Minor in the spring, to take possession in person of his territorial gift.

REMOVAL OF FREE NEGROES.

The bill which had previously passed the Virginia House, appropriating \$30,000 per annum to the removal of free negroes of that State in Africa, is now a law, having passed the Senate, with an amendment which imposes an annual tax of \$1 upon every male free negro in the State from 21 to 50 years of age. The fund arising from this source to be appropriated in like manner with the \$30,000, unless the Legislature otherwise prescribes.

BALTIMORE CONFERENCE AND SLAVERY.

The Richmond Christian Advocate contains a letter from the Baltimore Conference, giving the proceedings of that body in reference to the ordination of a slaveholding local preacher in Virginia. This Conference has admitted in some cases, the ordination of slaveholding local preachers, but never of traveling preachers. The vote was favorable to the candidate in this instance, but in about twenty minutes after it, "the Rev. John Davis rose and moved a reconsideration of the vote by which he had understood that this brother had a few weeks ago sold a slave in Washington City. The motion was carried, and the application was withdrawn."

CHURCHES.

The number of churches in the United States is now 30,004, ministers 216,46, and communicants 4,480,225. This shows there are 3588 churches who have no pastors.

THE CHINA MISSIONARIES.

The Southern Christian Advocate contains news from the Southern Methodist Episcopal Mission in China, in a letter from Rev. Mr. Jenkins, one of the Missionaries. We condense the following items from it. The summer in Shanghai has been quite a sickly one. Seven thousand confined bodies have been carried out of Shanghai the last nine months. The missionary force has suffered. Mr. Spaulding, a laborious student and missionary of the American Ep. Board, left us here in July, completely broken up, for Hong Kong, to get passage to America. Miss Morse, of the same mission,—an indefatigable teacher in Bishop Boone's school, has also been ordered home by the physician, as the only means of saving her. The Foreign community of Shanghai has lost its pastor, the Rev. Mr. Lowder. He was drowned while bathing. The London mission has lost the Rev. Mr. Southwell, an accomplished Englishman, who though he had been two years on the ground had not realized his heart's desire—to preach to the Chinese the Word of life. Mrs. Wiley, a lady of the same mission, who had been seven years in Africa, and of good constitution, has also gone to her reward. Mr. Milner, of the same mission, has been disabled for some months—he has been an efficient laborer, and is just in the vigor of life. The Baptist mission is not so strong as heretofore, the missionaries having suffered in health—and particularly, as it loses the Rev. T. W. Tobey, who on account of Mrs. Tobey's health was obliged to leave for America in the Panama. Brother and Sister Tobey had the sorrowful task of burying their infant child. Little respect is paid to the Sabbath, however, for most laborers continue their work, and the gambling and drinking houses make their largest profits on this day.

The evil done by these latter establishments is beyond computation. They are crowded day and night, and stakes at the various games vary from a dime to thirty dollars. Many exciting scenes occur during these operations, and the play of human passions is visible in every hue. Men will go into a gambling establishment with a fortune in their pockets, and go forth in an hour or two penniless, stripped of watches, rings, and every disposable article. Miners will stake and lose their debts, the fruits of months' labor. More fortunate adventurers, will sometimes "break the bank," and leave the professional gentlemen without a cent to carry on the trade. As these establishments are the only places of public resort, all classes may be found there; and men that at home would look with horror upon gambling, are here kept poor by speculating in this infernal traffic. But gambling is not viewed in just the light that it is in the States. A man is considered fortunate that gains "a pile" in this way, and very little stigma attaches to him. What would be thought of a man in Boston who gains \$500 every day through his gambling tables? Yet just such a man was run as common council-man in this city last week, and his standing was unnoticed in summing up his qualifications. The practice of any vice by a community induces a perverted judgment in regard to it, and no truth is more capable of demonstration than that what is at first but tolerated is finally approved. Habit rules the mind. Habit has ruined many a man in this country who left home with good principles. Gambling and drinking are the great curse of California, and they are yet on the increase. A more settled state of society is needed to effect reform, for without the force of enlightened public opinion, men are very apt to deviate from their own notions of rectitude. I well knew a man in the States, Dr. S—, a somewhat celebrated temperance lecturer, who here keeps a liquor bar! Tell it not at Brigham's, etc.

If Uncle Sam does not soon make some arrangements for the convenience of this new State, it will be compelled to take the responsibility of arranging its own affairs.

Among other things that demand imperatively the attention of the home authorities are the Post Office regulations of San Francisco. So extremely bad is the present arrangement that there is no security for the safe delivery of letters, and it is equal to half-day's work to get a letter from the office. Send us more clerks, or rather send authority to appoint them. The revenue from customs at the port of San Francisco is numbered by millions, and yet the most common necessities of the people cannot be supplied, because of the inertness or selfishness of the general Government.

The last mail gave you account of the disturbances between the Chilians and Americans, in which several of the latter were wantonly killed, and others barbarously used.

The matter has caused considerable sensation, and will tend to make the mines a war place for the Chilians.

It is said that they are reinforcing themselves at the Calaveras, and trying to form a compact with the Indians. During

the past year, the state of society at the mines has been

exceedingly peaceful, and people have slept with as much security in the open air with a bag of gold dust for a pillow as they could behind barred doors in the States.

This has been owing partly to the severity of Judge Lynch, and partly to the materials of the new society that was so suddenly thrown together. But it can scarcely be hoped that such a freedom from disturbance will last after the richer mines are taken up, and making a fortune becomes more difficult. The trouble in the Calaveras originated in an attempt to dislodge the Chilians from a rich placer. These people are very reckless and vindictive, and make it a sacred principle to take revenge for insult or injury.

Yours, A. A. S.

NEW RELIGIOUS NEWSPAPER.

The Baltimore Conference of the Methodist Episcopal Church has authorized the publication of a weekly newspaper under its auspices, to be called "The Baltimore Christian Advocate." Andrew L. Lovell, will edit and publish it, and it will be edited and published by three preachers of the Conference and two laymen. The first instance, we believe, in which laymen proper have been admitted to such a position in the M. E. Church.—New York Commercial Advertiser.

This is not the "first instance" of the kind: "Zion's Herald," the official organ of several Conferences, was edited by laymen at some three or four different periods.

We have noticed an occasional remark of this kind lately.

The first instance, we believe, is that of the Postmaster of San Francisco. So extremely bad is the present arrangement that there is no security for the safe delivery of letters, and it is equal to half-day's work to get a letter from the office. Send us more clerks, or rather send authority to appoint them. The revenue from customs at the port of San Francisco is numbered by millions, and yet the most common necessities of the people cannot be supplied, because of the inertness or selfishness of the general Government.

The last mail gave you account of the disturbances between the Chilians and Americans, in which several of the latter were wantonly killed, and others barbarously used.

The matter has caused considerable sensation, and will tend to make the mines a war place for the Chilians.

It is said that they are reinforcing themselves at the Calaveras, and trying to form a compact with the Indians. During

the past year, the state of society at the mines has been

exceedingly peaceful, and people have slept with as much security in the open air with a bag of gold dust for a pillow as they could behind barred doors in the States.

This has been owing partly to the severity of Judge Lynch, and partly to the materials of the new society that was so suddenly thrown together. But it can scarcely be hoped that such a freedom from disturbance will last after the richer mines are taken up, and making a fortune becomes more difficult. The trouble in the Calaveras originated in an attempt to dislodge the Chilians from a rich placer. These people are very reckless and vindictive, and make it a sacred principle to take revenge for insult or injury.

Yours, A. A. S.

NEW YORK CITY CORRESPONDENCE.

Austrian Refugees among them—Appeal in their behalf—Persecution—A poor Magyar Pastor—His recent labors to distribute the Bible and establish Schools among the Hungarians—Help now needed.

New York, March 20, 1850.

Seldom in the history of our land, have the public sympathies been more excited than by the arrival of the civil law!

We must, of course, then give up the temperance project. Licensed gambling, prostitution, &c., must not be opposed by the church!

What provoking stupidity is this! The church must not interfere with crime, whenever it is enacted by the civil law!

We must, of course, then give up the temperance project. Licensed gambling, prostitution, &c., must not be opposed by the church!

What provoking stupidity is this! The church must not interfere with crime

For the Herald and Journal.

RESIGNATION.

I've often wished to sleep in death,
To yield this fleeting, transient breath;
Early to bid farewell to earth,
Its bustling cares, and trifling mirth,
Its noisy grief, I tisn't show,
And all these changing scenes below.

My soul has longed to wing her way
To those unfading realms of day,
To join that full, harmonious choir,
And strike the seraph's burning lyre,
Where only shades may never fling
Their darkness round me while I sing.

Irksome indeed has been the chain
That binds me to this world of pain,
That binds my pinioned spirit here,
When it would seek a lofier sphere,
Would leave this dull, this earthly clod,
And seek the temple of its God.

But God is here—then wherefore roam?
'Twas he who made this world my home,
'Twas he who cast my lot on earth,
From him my soul derived its birth—
O let me then submit, and know
That he shall guide my life of woe.

Be this my wish, be this my care,
To fill my lowly station here
With quiet and submissive heart,
To meekly strive to act my part,
And wait till Jesus bids me come—
Wait till my Father takes me home.
Clarendon, 1850.

JULIA.

EXCELLENCE OF CHRIST.

BY GILES FLETCHER.

He is a path, if any are misled;
He is a rope, if any naked be;
If any chance to hunger, he is bread;
If any be a bondman, he is free;
If any be but weak, how strong is he!
To dead men, hope he is, to sick men, health;
To blind men, sight; and to the needy, wealth—
A pleasure without loss, a treasure without stealth.

SKETCHES.

JOHN BUNYAN AND WILLIAM KIFFIN.

BY T. BADINGTON MACAULAY.

To the names of Baxter and Howe must be added the name of a man far below them in station and in acquired knowledge, but in virtue their equal, and in genius their superior—John Bunyan. Bunyan had been bred a tinker, and served as a private soldier in the Parliamentary army. Early in his life he had been fearfully tortured by remorse for his youthful sins, the worst of which seems, however, to have been such as the world thinks venial. His keen sensibility and his powerful imagination made his internal conflicts singularly terrible. He fancied that he was under sentence of reprobation, that he had committed blasphemy against the Holy Ghost—that he had sold Christ—that he was actually possessed by a demon. Sometimes loud voices from heaven cried out to warn him. Sometimes flings whispered impious suggestions in his ear. He saw visions of distant mountaintops, on which the sun shone brightly, but from which he was separated by a waste of snow. He felt the devil behind him, pulling his clothes. He thought that the brand of Cain had been set upon him. He feared he was about to burst asunder like Judas. His mental agony disordered his health. One day he shook like a man in the palsy. On another day he felt a fire within his breast. It is difficult to understand how he survived sufferings so intense and so long continued. At length the clouds broke. From the depths of despair the penitent passed to a state of serene felicity. An irresistible impulse now urged him to impart to others the blessings of which he was himself possessed. He joined the Baptists, and became a preacher and writer. His education had been that of a mechanic. He knew no language but the English, as it was spoken by the common people. He had studied no great model of composition, with the exception, an important exception undoubtedly, of our noble translation of the Bible. His spelling was bad. He frequently transgressed the rules of grammar. Yet the native force of genius, and his experimental knowledge of all the religious passions, from despair to ecstasy, amply supplied him in the want of learning. His rude oratory roused and melted hearers who listened without interest to the labored discourses of great logicians and Hebrews. His works were widely circulated among the humbler classes. One of them, the Pilgrim's Progress, was in his own life-time, translated into several foreign languages. It was, however, scarcely known to the learned and polite, and had been, during near a century, the delight of pious cottagers and artisans, before it was publicly commended by any man of high literary eminence. At length critics condescended to inquire where the secret of so wide and so durable a popularity lay. They were compelled to own that the ignorant multitude had judged more correctly than the learned, and that the despised little book was really a masterpiece. Bunyan is indeed as decidedly the first of allegorists as Demosthenes is the first of orators, or Shakespeare the first of dramatists. Other allegorists have shown equal ingenuity, but no other has ever been able to touch the heart, and to make abstractions objects of terror, of pity and of love.

It may be doubted whether any English dispenser had suffered more severely under the penal laws than John Bunyan. Of the twenty-seven years which had elapsed since the Restoration, he had passed twelve in confinement. He still persisted in preaching; but, that he might preach, he was under the necessity of disguising himself as a carpenter. He was often introduced into meetings through back doors, with a smock frock on his back and a whip in his hand. If he had thought only of his own ease and safety, he would have hailed the indulgence with delight. He was now, at length, free to pray and exhort in open day. His congregation rapidly increased; thousands hung upon his words; and at Bedford, where he originally resided, money was plentifully contributed to build a meeting-house for him. His influence among the common people was such that the Government would willingly have bestowed on him some municipal office; but his vigorous understanding and his stout English heart were proof against all delusion and all temptation. He felt assured that the proffered toleration was merely a bait intended to lure the Puritan party to destruction; nor would he, by accepting a place for which he was not legally qualified, recognize the validity of the dispensing power. One of the last acts of his virtuous life was to decline an interview to which he was invited by an agent of the Government.

Great as was the authority of Bunyan with the Baptists, that of William Kiffin was still greater. Kiffin was the first man among them in wealth and station. He was in the habit of exercising his spiritual gifts at their meetings; but he did not live by preaching. He traded largely; his credit on the Exchange of London stood high; and he had acquired an ample fortune. Perhaps no man could, at that juncture, have rendered more valuable services to the Court. But between him and the Court was interposed the remembrance of one terrible event. He was the grandfather of the two Hewlings, those gallant youths, who, of the victims of the

Bloody Assizes, had been the most generally lamented. For the sad fate of one of them James was in a peculiar manner responsible. Jeffreys had resented the younger brother. The poor lad's sister had been ushered by Churchill into the royal presence, and had begged for mercy; but the King's heart had been obdurate. The misery of the whole family had been great; but Kiffin was most to be pitied. He was seventy years old when he was left destitute, the survivor of those who should have survived him. The heartless and venal scoundrels of Whitehall, judging by themselves, thought that the old man would be easily propitiated by an alderman's gown, and by some compensation in money for the property which his grandsons had forfeited. Penn was employed in the work of seduction, but to no purpose. The King determined to try what effect his own civilities would produce. Kiffin was ordered to attend at the palace. He found a brilliant circle of noblemen and gentlemen assembled. James immediately came to him, spoke very graciously to him, and concluded by saying, "I have put you down, Mr. Kiffin, for an alderman of London." The old man looked fixedly at the King, burst into tears, and made answer, "Sir, I am worn out; I am unfit to serve your majesty or the city. And, sir, the death of my poor boys broke my heart; that wound is as fresh as ever—I shall carry it to my grave." The King stood silent for a minute, in some confusion, and then said, "Mr. Kiffin, I will find a balsam for that sore." Assuredly James did not mean to say anything cruel or insolent; on the contrary, he seems to have been in an unusually gentle mood. Yet no speech that is recorded of him gives so unfavorable a notion of his character, as these few words; they are the words of a hard-hearted and low-minded man, unable to conceive any laceration of the affections for which a place or a pension would not be a full compensation.

LADIES.

BY MRS. L. H. SIGOURNEY.

There was a laboring man who built a cottage for himself and wife. A dark gray rock overhung it, and helped to keep it from the winds.

When the cottage was finished, he thought he would paint it gray like the rock; and so exactly did he get the shade of color that it looked almost as if the little dwelling sprang from the bosom of the rock that sheltered it.

After a while the cottage became able to purchase a cow. In the summer she picked up most of her living very well; but in winter she needed to be fed and kept from cold.

So he built a barn for her. It was so small that it looked more like a shed than a barn; but it was quite warm and comfortable.

When it was done a neighbor came and said: "What color will you paint your barn?"

"I had not thought about that," said the cobbler.

"Then I advise you by all means, to paint it black; and here is a pot of black paint which I have bought on purpose to give you."

Soon another neighbor came in, and praised his new shed, and expressed a wish to help him a little about the building. "A wish is far more genial color," he added, "and here's a pot of white paint, of which I make you a present."

While he was in doubt which of the two gifts to use, the oldest and wisest man in the village came to visit him. His hair was entirely white, and everybody loved him, for he was good as well as wise.

When the cobbler had told him the story of the pots of paint, the old man said: "He who gave you the black paint is one who dislikes you, and wishes you to do a foolish thing; he who gave you the white paint is a partial friend, and desires you to make more show than is wise, neither of their opinions should you follow. I the shed is either black or white it will disagree with the color of your house. Moreover, the black paint will draw the sun, and cause the edges of the boards to curl and split; the white will look well for a short while, and then become soiled and need painting anew. Now take my advice, and mix the black and white together."

The cobbler poured one pot into the other, and mixed them up with his brushes—and it was the very gray color which he liked, and had used upon his house.

He had in one corner of his small piece of ground, a hop vine. He carefully gathered the ripened hops, and his wife made beer of them, which refreshed him when he was warm and weary.

It had always twined on two poles, which he had fastened in the earth to give it support; but the cobbler was fond of building, and he made a little arbor for it to run upon and cluster about.

He painted the arbor gray; so the rock and the cottage, and the shed, and the arbor, were all of the same gray color—and everything around looked neat and comfortable, though it was small and poor.

When the cobbler and his wife grew old they were sitting together in the arbor, at the sunset of a summer's day.

A stranger, who seemed to be looking at the country, stopped and inquired how everything round that small habitation happened to be of a gray shade.

"It is very well it is so," said the cobbler, "for my wife and I, you see, are gray also. And we have lived so long that the world itself looks old and gray to us now."

Then told him the story of the black and white paint—and how the advice of an aged man prevented him from making his little estate ridiculous when young.

"I have thought of this circumstance," said he, "so often that it has given me instruction. He who gave me the black paint proved my enemy; and he who urged me to use the white was a friend. The advice of neither was good."

"Those who love us too well are blind to our faults, and those who dislike us are not willing to see our virtues. One would make all white the other all black. But neither of them are right—for we are of mixed nature, good and evil, like the gray paint, made of opposite qualities."

"If, then, neither the counsel of our foes nor our partial friends is safe to be taken, we should cultivate a correct judgment, which, like the gray paint, mixed both together, may avoid the evil and secure the good."

GIVE YOUR CHILD SOMETHING TO DO.

The habits of children prove that occupation is of necessity with most of them; they love to be busy about something, however trifling, still more to be usefully employed; with some it is a strongly developed physical necessity, and, if not turned to good account, will be productive of positive evil, thus verifying the old adage, that idleness is the mother of mischief. Children should be encouraged, or, if indolently inclined to it, should be disciplined into performing for themselves every little office relative to their dress which they are capable of performing; they should also keep their own clothes and other possessions in neat order, and fetch for themselves whatever they want; in short, they should learn to be as independent of the services of others as possible; there is no rank, however exalted, in which such a system would not prove beneficial, and it is especially important to those whose time is their property."

A MOTHER'S CARE.

The Literary World, in review of "Waraga, or the Charms of the Nile," by William Furness, remarks:—"We have seldom met with a more touching example of a mother's care, and the trials and compensations of Divine Providence, than in the following."

"Lady Cavanagh was then for the second time upon the Nile. Having abundant leisure, and an ample fortune, travel was to her not only a pastime, but a source of mental improvement; and a youth passed away from her homestead was freed from the invidiousness of absenteeism, as it was perfectly innocent of censure, from the necessity of nurturing the health of a family long predisposed to consumption, which, in fact, had already occasioned an absence of nearly two years. Provided with all the comforts of travel and the conveniences of travel; accompanied by her private tutor, and carrying with her a well-selected library, which could be constantly renewed through the agency of her friends at Malta, this noble lady afforded an instance of that luxury of locomotion, and enjoyment of repose in travel, which is only and best understood by the accomplished Englishman. She was in charge of her son, an unfortunate youth, who excited the sympathy of all who knew him, from the fact of his singular deprivation of limbs. Without arms or legs, he was but a *corpus homines*—a mere stump of a man; but deprived of these accessories to motion, nature seemed to have, in a degree, compensated the deficiency by superior gifts of mind. His appearance was so pitiable that even the women of the East would ask his mother why she had not drowned him at his birth. It is with pain that we have noted this mournful affliction, and we forbear; our remarks being designed only as a tribute of respectful sympathy and affection to a woman of noble fortitude, of supreme and heavenly resignation—to a mother, who under so severe a dispensation of Providence, was not discouraged in her resolution to train her helpless offspring for the blissful rejuvenation of another world, strong in the faith which conceived that fairest and nobler existence, where the imperfections and sorrows of this shall be unknown, and the lame man shall leap as the hart."

FAMILY WORSHIP.—It was a saying of a celebrated divine, that a house without family worship had neither a foundation nor a covering.

CHILDREN.

LITTLE PHEBE AND THE PLUMS.

[A New Version of an Old Story, related by President Edwards.]

BY MRS. DUNCAN.

Little Phebe was playing one fine sunny day, With brothers and sisters, all happy and gay; They were running and jumping as brisk as could be, When they came full in sight of a beautiful tree.

They shouted and ran through the grass to its root; Then peep'd through its leaflets a store of ripe fruit.

Said Emma, "See here is a feast for us all; Climb, brother, for plums, in our laps let them fall."

Now Phebe was youngest and never had known.

How wrong 'tis to take things that are not our own;

But sweet were the plums, and she liked them so well,

That she gathered and ate them as fast as they fell.

She filled her small apron and hastened to run,

To tell her kind mother of what she had done;

For she knew that she loved her, and always was glad

To hear of the pleasures her little ones had.

Her mother was sorry, and told her 'twas sin,

To take what's not ours, weit it small as a pin;

That children who steal cannot taste of God's love,

Nor go, when they die, to their mansions above."

Poor Phebe cried sadly and long, for the theft,

Then ran to back all the plums she had left.

The owner forgave her, and said, "Do not weep;

But since you have told me, the plums you may keep."

Too sorry to take them she hastened away,

And knelt in her own little closet to pray.

She said, "Lord, I grieve that so naughty I've been,

O, please forgive me, and wash my heart clean."

Poor Phebe, long after remembered that day,

When the cobbler offered her never would take.

The plums that were offered she never would take,

For the thought of her sin made her tender heart ache.

THE LITTLE GIRL AND THE RAIN.

"Mother, it rains," said a little girl who was looking out of the window. "I am sorry not to make a visit to Emma. She invited me twice before, but it rained, and now it is raining hard again."

"I hope you will not be unhappy, my dear," said her mother. "I think I notice tears upon your cheeks. I will not say it is a little thing, for the troubles of children seem great to them, but I trust you will be patient, and wait patiently for good weather."

"Mother, you have told me that God knows everything, and that he is always good. Then

he certainly must know that there is but one Saturday afternoon in the week, and that is all the time I have to play with my little friends. He must know that it has rained now these three hours, when I wished so much to go abroad. And can he not make sunshine whenever he pleases?"

"We cannot understand all the ways of God, my child; but the Bible tells us he is wise and good. Look out into your little garden, and see how happy the rose-buds are to catch the soft rain in their bosoms, and how the violets lift up their sweet faces to meet it, and as the drops falls into the quiet stream how it dangles with gladness and gratitude. The cattle will drink at the stream and be refreshed. Should it be dried up, they would be troubled, and were the green grass to grow brown and die, they would be troubled still more, and some of them might perish for want of food."

Then the kind mother told her daughter of the sandy deserts in the East, and of the camel

who patiently bears thirst for many days, and

how the fainting traveler watched for the rain-cloud, and blessed God when he found water;

and she showed her the picture of the camel and the caravan, and told her how they were sometimes buried under the sands of the desert. And she told her a story of the mother who wandered into the wilderness with her son, and when the water was spent in the bottle, she laid him under the shade to die, and went and prayed in her anguish to God; then how an angel brought the water from heaven; and her son lived. She told her another story from the Bible, how there fell no rain in Israel for more than three years, and the grass dried up, and the brooks wasted away, and the cattle died, and how the great prophet prayed earnestly to God, and the skies sent their blessed rain, and the earth gave forth her fruit. Many other things this good mother said to her child, to teach and entertain her. Then they sang together a sweet hymn or two, and the little girl was surprised to find the afternoon so swiftly spent, for the time passed pleasantly.

She thanked her kind mother for the stories she had told, and the pictures she had shown her. And she smiled and said: "What God pleases is best."

Her mother kissed her child and said, "Carry this sweet spirit with you my daughter, as long as you live, and you will have gathered more wisdom from the storm than from the sunshine."

—Mrs. Sigourney.

For the Herald and Journal.

ENIGMA.

I am composed of 36 letters.
My 3, 8, 19, 1, 10, is made for laughter.
My